



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. <i>Ar-Rahman</i> ¹ .	الرَّحْمَنُ ﴿١﴾
2. [He] taught The Qur'an ^x .	عَلَّمَ الْقُرْآنَ ﴿٢﴾
3. [He] created the mankind.	خَلَقَ الْإِنْسَانَ ﴿٣﴾
4. [He] taught him the eloquence.	عَلَّمَهُ الْبَيَانَ ﴿٤﴾
5. The sun ^w and the moon ^x (are) by <i>husban</i> ² (precise reckoning).	الشَّمْسُ وَالْقَمَرُ حُسْبَانٍ ﴿٥﴾
6. And the quitch ³ and the trees ^w both kowtow.	وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴿٦﴾
7. And the Heaven ^w [He] raised it ^w and [He] put the balance ⁴ .	وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾
8. That not you ^z overrun ⁵ in the balance.	أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾
9. And a'qemo ⁶ (let-you ^z uphold/sustain) the balance by the qestte (absolute justice) and let-not tokhsero (you ^z cause loss-in/diminish) the balance.	وَأَقِيمُوا الزُّنْتَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾
10. And the Earth ^w wadh'aha ⁷ ([He] put/created/subdued it ^w) for the creatures.	وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿١٠﴾
11. In it ^w fruit ^{w8} and the date-palms ^w spathes' possessors.	فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ﴿١١﴾

¹ *Ar-Rahman*. This is an *exclusive proper* name of Allah as well as one of the most beautiful other attributive names of Allah, of which the various Qur'an-commentators have a *lot* to say, the *sum* and *essence* of it *all* is as follows: as a *proper* name of Allah. The *Ayah* (S17:110) says: "let-say [you s]: you^z invoke Allah or you^z invoke *Ar - Rahman*, whom indeed you^z invoke then for Him (are) the names the *busna* (the-most-all-around-beautiful)." *Ar-Rahman* indicates *favor* and *help*, *clemency* and *generosity*, *goodwill* and *mercy* to *all* Allah's creatures in *this world*. As a *proper* name *Ar-Rahman* is *not* translatable *per se*, however it is used when *exhortation* by *admonition* or *reprimand* are called for. However, *associated* with and *simultaneous* to such exhortation is a reminder that *Ar-Rahman* implies hope, help, favor, and goodwill mercy toward the one or ones being exhorted by such admonition. On the other hand the word "*Ar-Raheem*" = "الرحيم" can be shared, as in the use to describe *anyone* who is "*multitudinous mercy Doer*." (See the *Lexicon* attached to this Translation for more.)

² The word "حسبان" is very significant here, but for lack of a better word we say, in this context, *reckoning*. But "حسبان" is the plural of "حساب" = mathematics, but it is also the *infinitive* noun of the "حساب," which is in *itself* an *infinitive* noun. In Arabic when *two* words are *equivalent* in meaning, the one with *more* letters to its construct carries *more* meaning than its synonym. In this case "حسبان" has one letter "ن" more. Also, since both "حساب" and "حسبان" are *infinitive* nouns, the "حسبان" would have *more* meaning to it. The *infinitive* noun of any word implies the *ultimate* action of the verb. And when there is *more word construct* of an *infinitive* noun that means *more precision* and *instructiveness*. Thus in this context, the "حسبان" indicates *very precise reckoning* and that *we should take heed* of the various potential implications of such a precision.

³ The word "النجم" could mean (1) *quitch*, i.e. the stem-less couch grass/quack grass, or (2) *star* or *stars*.

⁴ That is He established the justice by His Criteria through His messengers and writs.

⁵ The word "overrun," in the *intransitive* sense means, according to the *American Heritage Dictionary*, "go beyond the normal or desired limit."

⁶ The word "أقيموا" is rooted "أقام" = uphold. Linguistically "أقام" means:

"أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً"

So, "أقيموا" means you^f: (1) *uphold/sustain* of *all the prescribed obligations* of the Prayer. (2) *Called or upped* to perform the Prayer itself, Note: Prayer and *how to be done* was established and revealed by Allah. Hence people do *not* establish Prayer they only maintain and perform it.

⁷ The word "وضع" has several meanings, among them: created/subdued/humbled/pliant. In another *Ayah* Allah says: "He Who made the Earth for you pliantly humbled" (S67: 15). See *اللسان*.

⁸ The word "فاكهة" = "fruit" in Arabic is *feminine-gender*. Hence it and its qualifier adjective are *feminized* by^w.

12. And the grain, the husk and the <i>rayba'no</i> ⁹ (<i>provision-/sweet basil</i>) possessor.	وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ﴿١٢﴾
13. So by which <i>aala</i> (<i>all around sufficiencies/surpluses/good health and delights</i>) Lord(<i>of</i>) you both ¹⁰ deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾
14. [He] created the mankind from <i>ssalssa'len</i> (<i>sounding-dry-clay</i>) like <i>fakhkha're</i> (<i>baked-pottery</i>).	خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ ﴿١٤﴾
15. And [He] created the Jann ¹¹ of <i>ma'rejen</i> ¹² (<i>intensely shining flame</i>) of a fire ^w .	وَخَلَقَ الْجَانَّ مِنْ مَارِجٍ مِنْ نَارٍ ﴿١٥﴾
16. So by which <i>aala</i> (<i>all around sufficiencies, surpluses, good health and delights</i>) Lord(<i>of</i>) you both ¹³ deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾
17. Lord (<i>of</i>) <i>mashreqay'ne</i> (<i>twain sunrise's loci</i>) and Lord (<i>of</i>) the <i>maghrebay'ne</i> (<i>twain sunset's loci</i>).	رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾
18. So by which <i>aala</i> (<i>all around sufficiencies, surpluses, good health and delights</i>) Lord (<i>of</i>) you both ¹⁴ deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾
19. Admixed the twain seas <i>yal'ta'qeyan</i> ([<i>both</i>] <i>meet</i>).	مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾
20. Between them both <i>barzakhon</i> ¹⁵ (<i>invisible-barrier</i>) not both transgress (<i>against each other</i>).	بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾
21. So by which <i>aala</i> (<i>all around sufficiencies, surpluses, good health and delights</i>) Lord(<i>of</i>) you both ¹⁶ deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾
22. Emanate of them both the pearls and the corals.	تَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾
23. So by which <i>aala</i> (<i>all around sufficiencies, surpluses, good health and delights</i>) Lord(<i>of</i>) you both ¹⁷ deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾
24. And for Him (<i>are</i>) the runners ^w displaying their sails ¹⁸ in the sea like the mountains ¹⁹ .	وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٤﴾
25. So by which <i>aala</i> (<i>all around sufficiencies, surpluses, good health and delights</i>) Lord(<i>of</i>) you both ²⁰ deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾
26. Each who ^p [<i>he</i>] (<i>is</i>) on it ^w (<i>is</i>) a vanisher ²¹ .	كُلٌّ مِّنْ عَلَيْهَا فَانٍ ﴿٢٦﴾
27. And remains your ^t Lord's Face ²² , Possessor (<i>of</i>) <i>Aljalal</i> (<i>The Majesty, and every praiseworthy trait</i>) and <i>Alekram</i> (<i>hospitality-giving and honor-bestowing</i>).	وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ ﴿٢٧﴾
28. So by which <i>aala</i> (<i>all around sufficiencies, surpluses, good health and delights</i>) Lord(<i>of</i>) you both ²³ deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾
29. Ask Him, who ^p (<i>are</i>) in the Heavens ^w and the Earth ^w ; each day He (<i>is</i>) in affairs ²⁴ .	يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾

⁹ The word “الريحان” has *two distinct* meanings: (1) *provision*, as in this *Ayah*. See **الراغب**; and (2) *sweet basil*.

¹⁰ Ibid.

¹¹ The “Jann” is the *plural* of Jinn. Also Jann is the *father of Jinn*, as Adam is the *father of the humans*.

¹² The “مارج” may mean (1) *intensely shining flame*, or (2) an *amalgam of elements*, as *fire and its flame*. See **التاج**.

¹³ Ibid.

¹⁴ Ibid.

¹⁵ The word “برزخ” is an “*invisible-barrier*.”

¹⁶ Ibid.

¹⁷ Ibid.

¹⁸ The word “المنشآت” = *ships that display their sails*, if they do *not* than they are *not* “المنشآت.” See **اللسان**.

¹⁹ The word “أعلام” means “banners,” “flags,” but in this context “mountains” as the mountains on land those “runners,” i.e. the ships are like “mountains” in the sea.

²⁰ Ibid.

²¹ The word “vanisher” according to *Merriam Webster Dictionary*: goes out of existence.

²² That is His Entity.

²³ Ibid.

²⁴ The word “شأن” is *plural*, according to Qur'an commentators.

30. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both ²⁵ deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾
31. We shall attend for you ^b O you ^z the <i>thaqala'ne</i> ²⁶ (twain encumbrancers, the mankind and the Jinn).	سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ ﴿٣١﴾
32. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both ²⁷ deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾
33. O, community (of): the Jinn and the humankind <i>en</i> (if) you ^c could to penetrate of the layers (of) the Heavens ^w and the Earth ^w then let-penetrate you ^z ; not penetrate you ^z except by an authority ^x .	يَمْعَشَرُ الْجِنَّ وَالْإِنْسُ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٣﴾
34. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both ²⁸ deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾
35. (To be) sent on you both <i>sho'wadhon</i> (smokeless-flame) of a fire ^w and <i>nobason</i> (smoke/brass) then you both succor/prevail not.	يُرْسَلُ عَلَيْكُمَا شَوْاظٌ مِنْ نَارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ ﴿٣٥﴾
36. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both ²⁹ deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾
37. Then <i>edha</i> (when/whereas) split/halved-she ^y the Heaven ^w then it ^w was a flower like the <i>de'ha'ne</i> ³⁰ (purely red-countenance).	فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾
38. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both ³¹ deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾
39. So then-day not (to be) questioned <i>a'n</i> (regarding) his offense a humankind and nor a Jann ³² .	فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٣٩﴾
40. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both ³³ deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾
41. (To be) known the criminals by their signa; then (to be) taken by the forelocks and the feet ^w .	يُعْرِفُ الْمَجْرُمُونَ بِسِيمَتِهِمْ فَيُؤْخَذُ بِالنَّوَصِي وَالْأَقْدَامِ ﴿٤١﴾
42. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both ³⁴ deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾
43. This-she ^y (is) Hell ^w [the] which ^u [deny] by it ^{w35} the criminals.	هَٰذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمَجْرُمُونَ ﴿٤٣﴾
44. They ^z circumambulate between it ^w and between <i>hameemen</i> ³⁶ (maximally heated/cooled water) <i>Aan</i> ³⁷ (valley in Hell).	يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانَ ﴿٤٤﴾

²⁵ Ibid.

²⁶ The word “الثقلان” translated as “twain encumbrancers,” as “encumbrancer” is holder/doer of the “load.” It is stated in the *اللسان* that “الثقلان سميا كذلك لثقلهما الأرض” i.e. both of them “load or are the doers of the load” vis-à-vis the Earth. They were called “الثقلين” for their valuable essence and esteemed beings.

²⁷ Ibid.

²⁸ Ibid.

²⁹ The word “twain” here refers to the Jinn and the human combined.

³⁰ The word “الدّهان” is explained in the *اللسان* as: “الدّهان في القرآن الأديم الأحمر الصافي” as rendered above. And also, possibly, like the colors of pure oil as it pours, or like (الجلد الأحمر المذبوغ), i.e. tanned red hide.

³¹ Ibid.

³² See footnote 5711 above regarding Jann.

³³ Ibid.

³⁴ Ibid.

³⁵ The pronoun particle “هـ” in “بها” is in the feminine as it refers to the “جهنم”= Hell, in Arabic a feminine gender. This is in contrast to a “به” in some other *Ayah*, (S32:20) where the reference is to the torment, in Arabic a masculine gender.

³⁶ The word “hameem”=“حميم,” has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word “hameem”=“حميم,” has at least four different meanings, one of which is a paradoxical meaning of maximally heated water or cooled water or could be just warm water. In this paradoxical sense most of the time it is the

45. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both ³⁸ deny you both.	فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾
46. And for whom ^a [he] feared/knew ³⁹ <i>Maqama</i> ⁴⁰ (Status-/Standing/Majesty/Presence) (of) His Lord twain gardens ^w .	وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ﴿٤٦﴾
47. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both ⁴¹ deny you both.	فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾
48. Both having <i>afna'nen</i> ⁴² (colorful/shady branches).	ذَوَاتَا أَفْنَانٍ ﴿٤٨﴾
49. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both ⁴³ deny you both.	فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾
50. In them both twain wells ^w both (are) flowing.	فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾
51. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both ⁴⁴ deny you both.	فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾
52. In them both of every fruit ^{w45} twain pairs ⁴⁶ .	فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ﴿٥٢﴾
53. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both ⁴⁷ deny you both.	فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾
54. Reclining/recliners they ^z (are) on carpets ^w its ^w insides (are) of <i>istabra'qen</i> ⁴⁸ (heavy-silk brocade); and [he] picked the twain garden ^w nigh.	مُتَكِّينَ عَلَى فُرُشٍ بَطَاطِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾
55. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both ⁴⁹ deny you both.	فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾
56. In them ^y <i>qa'sser'te-atta'rfe</i> ⁵⁰ (eye-extremities ^w confiners); ^w neither deflowered them ^y humankind before them and nor Jann ⁵¹ .	فِيهِنَّ قَصِيرَاتُ الْطَّرَفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ ﴿٥٦﴾
57. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both ⁵² deny you both.	فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾
58. Like that they ^y the hyacinth and the corals.	كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٥٨﴾
59. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both ⁵³ deny you both.	فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٩﴾
60. Is requiting the <i>ehsa'ne</i> (rendering dutiful needs), except (by) the <i>ehsa'no</i> (=ehsa'ne).	هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ﴿٦٠﴾

maximally heated water is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See اللسان.

³⁷ The word “أن” from “و هو بلوغ الشيء منتهاه، الاتي” See اللسان. Also the word “أن” means a valley in Hell. See القرطبي

³⁸ Ibid.

³⁹ The word “خاف” carries *dual* meanings: (1) *feared* and (2) *knew*. Both meanings could apply. See اللسان.

⁴⁰ The word “مقام” has *dual* meanings: (1) *status or majesty* and (2) *standing or presence*. Both could apply. And the idea here and Allah knows best is that whoever feared *his* standing before his Lord.

⁴¹ Ibid.

⁴² The word “أفنان” means: colorful or shadowy, i.e. being *colorful* or *shady*. See الاغب.

⁴³ Ibid.

⁴⁴ Ibid.

⁴⁵ The word “فاكهة” = “fruit” in Arabic is *feminine-gender*. Hence it and its *qualifier adjective* are *feminized* by^w.

⁴⁶ The word “زوج” in “زوجان” strictly and linguistically speaking means (1) *pair*, (2) *husband or wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen), (5) *bue* (color). And quite relevant to the word “زوج” is its *plural*: (1) “أزواج” which could also mean: (2) *similars*, i.e. the *look-likes*.), (3) *bues*. See اللسان.

⁴⁷ Ibid.

⁴⁸ The word “استبرق” means heavy silk brocade.

⁴⁹ Ibid.

⁵⁰ The expression “قاصرات الطرف” = “eye-extremities’ confiners” means *those that restrict their sights to their husbands*.

⁵¹ The word “Jann” is plural for *Jinn*, creatures of Allah created out of fire.

⁵² Ibid.

⁵³ Ibid.

61. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both ⁵⁴ deny you both.	فَبِأَيِّ ءَالٍ رَّبِّكُمْ تَكْذِبَانِ ﴿٥٤﴾
62. And of lesser than them both twain gardens ^w .	وَمِنْ دُونِهِمَا جَنَّتَانِ ﴿٥٥﴾
63. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both ⁵⁵ deny you both.	فَبِأَيِّ ءَالٍ رَّبِّكُمْ تَكْذِبَانِ ﴿٥٦﴾
64. Mudhamatan (both dark-green).	مُدْهَامَتَانِ ﴿٥٧﴾
65. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both ⁵⁶ deny you both.	فَبِأَيِّ ءَالٍ رَّبِّكُمْ تَكْذِبَانِ ﴿٥٨﴾
66. In them both twain wells, both constant sprinklers.	فِيهِمَا عَيْنَانِ نَضَّاحَتَانِ ﴿٥٩﴾
67. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both ⁵⁷ deny you both.	فَبِأَيِّ ءَالٍ رَّبِّكُمْ تَكْذِبَانِ ﴿٦٠﴾
68. In them both fruit ^{w58} and date-palms ^w and pomegranates.	فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرَمَانٌ ﴿٦١﴾
69. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both ⁵⁹ deny you both.	فَبِأَيِّ ءَالٍ رَّبِّكُمْ تَكْذِبَانِ ﴿٦٢﴾
70. In them ^y <i>khayra'ten</i> ^w (good in form, shape and character) ^w <i>hesanon</i> ^w (all around beautiful)-[she-ones].	فِيهِنَّ خَيْرَاتٌ حِسَانٌ ﴿٦٣﴾
71. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both ⁶⁰ deny you both.	فَبِأَيِّ ءَالٍ رَّبِّكُمْ تَكْذِبَانِ ﴿٦٤﴾
72. Hooron ^w (intensified and enlarged the black of their eyes and intensified and diminished the white of their eyes) ^w <i>magsoraten</i> ^w (had been confined ^w she-them) (are) in the tents ^w .	حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ ﴿٦٥﴾
73. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both ⁶¹ deny you both.	فَبِأَيِّ ءَالٍ رَّبِّكُمْ تَكْذِبَانِ ﴿٦٦﴾
74. Not deflowered them ^y a humankind before them and nor Jann ⁶² .	لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ ﴿٦٧﴾
75. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both ⁶³ deny you both.	فَبِأَيِّ ءَالٍ رَّبِّكُمْ تَكْذِبَانِ ﴿٦٨﴾
76. Reclining/recliners they ^z (are) on <i>rafrasen</i> (carpets and pillows) green and <i>abgareyon</i> (colorful rugs/splendid cushions) <i>hesa'nen</i> ([she] all around beautiful).	مُتَكِّينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ ﴿٦٩﴾
77. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both ⁶⁴ deny you both.	فَبِأَيِّ ءَالٍ رَّبِّكُمْ تَكْذِبَانِ ﴿٧٠﴾
78. <i>Tabaraka</i> ⁶⁵ (He firmly bestows as He accepts multitudinous goodness and worthiness) your ^t Lord's name, Possessor (of) <i>Aljalal</i> (The Majesty and every praiseworthy trait) and <i>Alekrām</i> (hospitality-giving and honor-bestowing).	تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٧١﴾

54 Ibid.

55 Ibid.

56 Ibid.

57 Ibid.

58 The word “فاكهة” = “fruit” in Arabic is feminine-gender. Hence it and its qualifier adjective are feminized by^w.

59 Ibid.

60 Ibid.

61 Ibid.

62 See footnote 5905 regarding Jann.

63 Ibid.

64 Ibid.

65 See the *Lexicon* attached to this Translation for this important word “تَبَارَكَ.” In summary: [He] firmly bestows as [He] accepts multitudinous goodness and worthiness. +

